

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, August 14, 1986

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MISSISSIPPI YOUTH NIGHT

"God looks good in you," says Jackson to youths

By Tim Nicholas

Richard Jackson told about 9,000 Mississippi Baptist youths Friday night that 8,975 of them will never be beauty queens or star athletes.

Jackson, pastor of North Phoenix Baptist Church, Phoenix, Ariz., spoke to the crowd during the annual Youth Night program at the Jackson, Miss., coliseum.

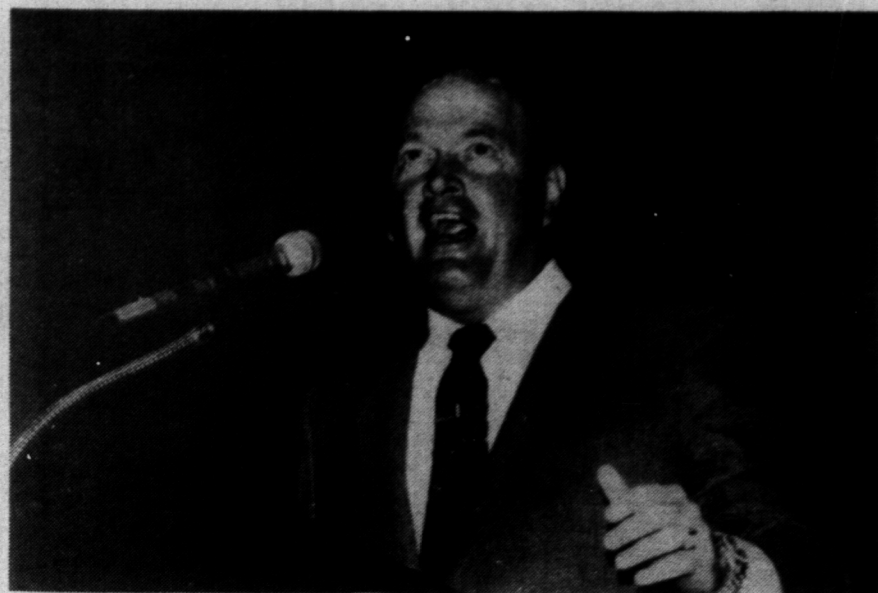
However, he said, "when you offer God your best, no matter what it is, God looks good in you."

Jackson lamented the fact that seldom do non-athletes or non-beauty queens get a chance to give a testimony at a meeting such as Youth Night. Running fast or being pretty, he said, is "in the genes." Looks and

speed are not what makes the relationship with Jesus Christ.

Seeing television sales pitches for products that will make you better looking, he said, make people feel like, "I ain't nothing to God."

"The problem," he said, "is your self-image. God looks good in you if you'll allow him to shine through you."



Richard Jackson, pastor of North Phoenix Church, Phoenix, Ariz., preaches to group at youth night.



Kim Boyce, Nashville concert artist, sings.



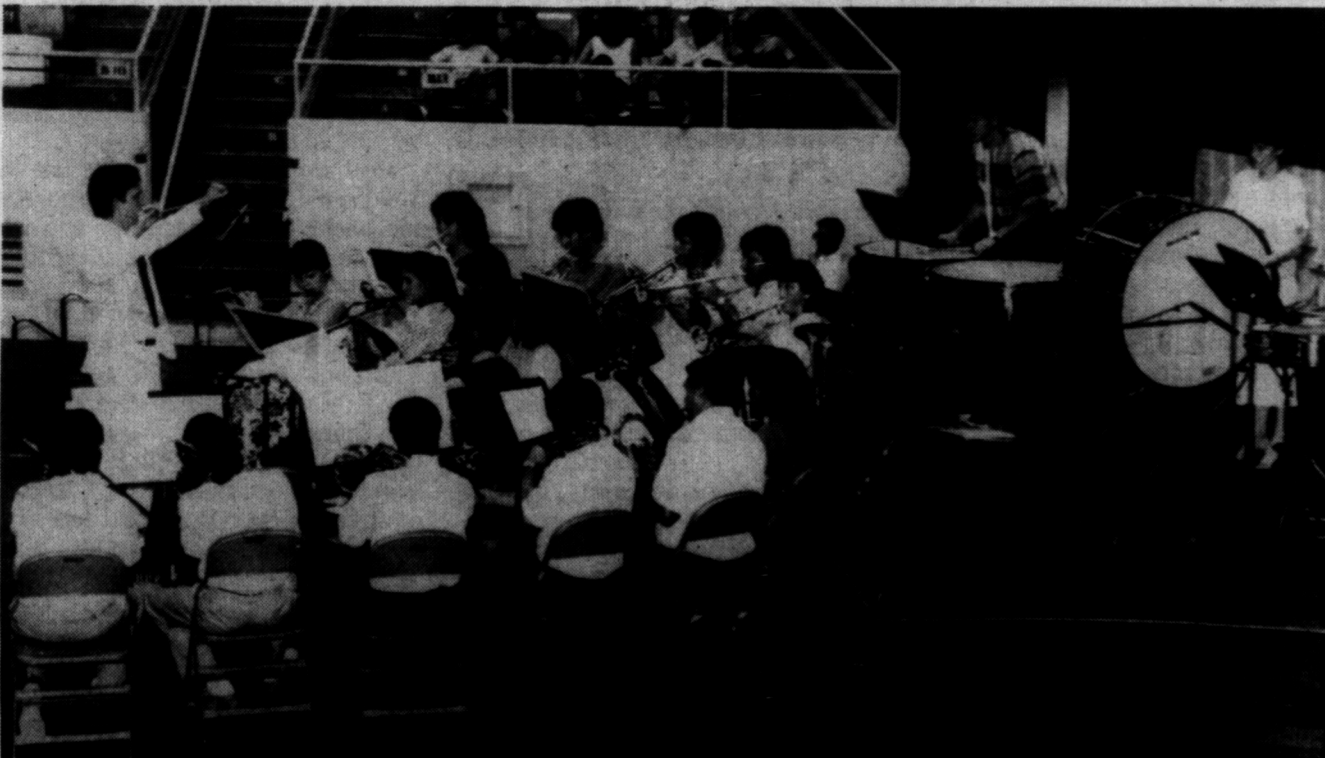
Shelly Traxler, sings on request from Kim Boyce.



Bruce Fields, minister of youth and activities, First, Biloxi, leads the singing on youth night.



Youths respond to Jackson's invitation to yield their lives to Christ or to re-commit their lives.



Ken Talley, Oak Forest, Jackson, leads the orchestra which is made up of Mississippi Baptist youths.



Price Williams, First, McComb, plays the piano. Beside her is Dot Pray, Church of the South, Jackson, Miss. Williams won the Judges' Trophy, State Keyboard Festival.

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Editorials . . . by Don McGregor

Farmers' two hot lines — prayer and the telephone

Mississippi farmers are not likely to face the drought conditions of those in the Carolinas and Georgia, but they have faced some trying times; and it may get worse, according to an agricultural economist at Mississippi State University.

I talked to Bob Williams last week about farm conditions in Mississippi. He said that this has been a dry year, without question, but that he doesn't expect such severe circumstances as those faced in other states. In fact, Mississippi farmers have been among those sending hay to the Carolinas and Georgia.

The Mississippi problems will be financial, Williams said.

The economist indicated that the next six to 12 months may be worse financially for Mississippi farmers than the past six to 12 months have been. And yet our state has ranked second in the number of farms that have been lost through foreclosure.

As has been noted before, the farmer is caught in a squeeze between rising prices for his seed and equipment and falling prices for the goods that he produces. Also, he has had to pay high interest rates for loans he

has been forced to negotiate, and falling prices have made it difficult for him to repay those loans.

And it is going to get worse before it gets better, Williams said.

The Extension Department at Mississippi State is preparing for such conditions. There is a toll-free number there that can be used to seek help, and help in the form of counseling and maybe even jobs has been lined up.

The toll-free number is 1-800-654-6237. It has been established for farmers who need help, and the Extension Service sincerely invites them to call and make their needs known. The most tangible area of help is in the area of employment. The service has enlisted the aid of the state employment commission to help with locating part-time jobs, if that would help to preserve the farm situation, or with full-time jobs, if they are necessary in case the farming operation has deteriorated completely.

Also the service has 25 lawyers lined up across the state who will be ready to provide counseling in case the farmers are facing legal circumstances that require more expertise than they are able to provide for

themselves.

Then the service has enlisted the aid of a professional counselor in each of the 82 counties. In some cases the counselors are pastors. It was felt that in many cases the farmers would need counseling in order to be able to cope with the stress that they are facing and will face because of their problems involving finances.

So while the spotlight has been placed on the Carolina and Georgia farmers because of the heat and the drought, in many cases Mississippi farmers are facing conditions just as bad though in differing conditions. To the man who has lost his farm, the drought in farming areas becomes a secondary condition.

And, indeed, Mississippi farmers may not escape the drought conditions, though they are not expected to be as severe as in the Carolinas and Georgia. It is a fact, however, that Mississippi is below normal in rainfall at this time and is going into the two driest months of the year in September and October. Yet the Extension Service does not expect conditions to get as bad in that respect as it is in the states farther east.

Transcending Control

"THE LORD OF HOSTS HATH SWORN, SAYING, SURELY AS I HAVE THOUGHT, SO SHALL IT COME TO PASS; AND AS I HAVE PURPOSED, SO SHALL IT STAND.. UPON THE WHOLE EARTH...WHO SHALL DISANNUL IT?"
—ISAIAH 14:24,26,27



Let us hope that dry weather conditions in our state will not cause such severe circumstances as in those other states. The stress of the financial problems would seem to be enough to bear at the present time.

And Mississippi farmers are encouraged to avail themselves of the help to be offered by using the toll-free number that has been published for

their benefit. Rather than their having to look back in this column to find the number again, it will be repeated here.

It is 1-800-654-6237.

The rest of us can pray. If we don't wait until conditions get worse before we begin praying, it is very likely that conditions won't get as bad as might be feared. So we can begin that right now.

Guest opinion . . .

Still pens produce sterile prophets

By W. Levon Moore

The speaker at my seminary graduation in 1950 made the statement that he had often been asked why Southern Baptist teachers, pastors, and others who were excellent scholars did not write more for publication. In sharing with us his answer, the speaker stated that many Southern Baptists are basically very critical and do not know how to deal with ideas or interpretations of scripture other than their own. Those who publish, according to the speaker, often are called upon to bear the weight of unjust and unfounded criticism. Therefore, in his opinion, some of our best scholars never write materials for publication because they do not want to bear this burden.

As a result of this unfortunate situation, some of our denomination's most capable Bible interpreters do not leave a single published work for present or future generations. During the past three and one-half decades, many more Southern Baptists have written for publication. Many of these works have been torn to shreds by critics from our own denomination, their authors have been attacked, and the institutions

where they serve have been maligned and accused of being unworthy of support and unfit for recognition as Southern Baptist institutions.

Southern Baptists should be greatly concerned over what will happen in this and the next generation if we witness a silencing of our better writers and a stilling of the pens of our finest scholars. This could easily happen as a result of the current storm of critical protest over the diversity of biblical interpretation within the convention and the personal attacks being made against those who write for publication.

We need the published works of our great teachers and preachers, regardless of their theological labels, in order to help serious students of the scripture rightly understand the broad range of biblical teachings and scriptural interpretations which exist among us.

If Southern Baptist scholars cease to write, where will our preachers and teachers of the future get background materials to assist in pulpit or classroom presentations of biblical interpretations? The Bible must, of course, remain central in these presenta-

tions; but study materials are necessary for one's best understanding of the Bible. These materials should be prepared by the best of Southern Baptist scholarship. We pride ourselves in being "people of the Book." Those who know and believe The Book should never be afraid that what they find in other books will destroy their Christian faith.

To know how others interpret a passage and what others believe about the Bible will help clarify and strengthen our own beliefs. Diversity among Baptists has always been a hallmark. For example, there are wide variations between some of the theological beliefs of W. A. Criswell and Frank Staggs; but I like to know what both of these great biblical scholars believe. On one occasion, I heard some very interesting discussions on eschatology between Dale Moody and Ray Summers and was greatly benefitted by them.

Theologically and doctrinally we believe and become what we read. Our own reading of the scriptures, what we hear others say about the scriptures, and what we read from others who write about the scriptures

become the bases of our personal doctrinal structure. Most individual Christians receive their theological education from what they hear in the pulpit. From what source, or sources, do preachers get their theological concepts? It is not accurate just to say "the Bible." Pastors preach either their own interpretations of the scriptures or the interpretations which they obtain from the books they read, from other preachers, or from their college and/or seminary professors. In either case, what we believe and teach concerning religious matters is based upon human interpretations — our own or those of other individuals.

The influence of the Holy Spirit in all this depends upon the measure of commitment which the individual gives to his leadership. This commitment may range from total to zero. One assumes great responsibility in attempting to interpret the scriptures.

The primary danger is in the possibility of confusing the influence of one's own subjective intellectual or emotional ideas with the revelation and illumination of the Holy Spirit.

The significance of what we read is

seen in the fact that our biblical doctrines are the result of what we understand or what someone else understands the Bible to say. To be very candid, very little of our religious belief is original with us. Our basic concepts and doctrinal positions come from what we hear and what we read. Even what we hear comes from what someone else has read. Thus, we are quite dependent upon what biblical scholars write. Since these writers, even Southern Baptist writers, come from a variety of religious backgrounds, there will naturally be diversity of interpretations within their writings.

To those who object to the use of Southern Baptist money to support the teaching of divergent views in our seminaries, I offer the reminder that the libraries of most local pastors have numerous volumes by Barclay, Fosdick, Barth, Brunner, Bonhoeffer, Bultmann, Neitzsche, etc., as well as those by more conservative authors like Spurgeon, Moody, Meyer, Jowett, Graham, and others. Most sermons heard from Southern Baptist pulpits on any given Sunday are influenced by

(Continued to Page 9)

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SBC Peace Committee plans agency parleys

By Dan Martin

DALLAS (BP) — The Southern Baptist Convention Peace Committee began its second year of deliberations by planning two meetings, one with seminary presidents and the other with leaders of all 20 national agencies of the SBC.

The committee, according to chairman Charles Fuller, pastor of First Baptist Church of Roanoke, Va., began its new year by "looking forward" to presenting recommendations about how to solve the seven-year controversy in the 14.4-million-member denomination "rather than backward to the history of the controversy itself."

The 22-member group approved a plan to meet with agency and seminary leaders to seek input from the institutions on possible solutions to the controversy in the denomination.

Five members of the committee will meet in mid-September with the president of the six SBC-related seminaries.

Peace Committee members scheduled to meet with seminary leaders include committee Chairman Fuller; Vice Chairman Charles Pickering, an attorney from Laurel, Miss., and chairmen of the three subcommittees which visited the seminaries last spring; Jim Henry, pastor of First Baptist Church of Orlando, Fla.; Harmon Born, an Atlanta automobile dealer, and William Crews, pastor of Magnolia Avenue Baptist Church in Riverside, Calif.

The full Peace Committee will meet in mid-October with leaders of all 20 national agencies at a prayer retreat at Glorieta (N.M.) Baptist Conference Center.

"We are putting a lot of hope into the input and response we will receive at these upcoming meetings with agency leaders and seminary presidents," Fuller said.

"We are looking forward to what they will have to say to us that is fresh and promising as we seek to fulfill the assignment the convention in Dallas gave to us," Fuller added.

The committee was appointed at the 1985 annual meeting of the convention in Dallas and charged with the responsibility of finding the causes of controversy in the nation's largest non-Catholic denomination and recommending ways to heal the breach between those who feel the denomination has been drifting toward liberalism and those who are satisfied with the seminaries and other institutions as they have been.

(Continued on page 4)

HMB requests new search committee for president

By Jim Newton

ATLANTA (BP) — By a vote of 40-36, directors of the Southern Baptist Home Mission Board, meeting in executive session, requested the resignations of seven members of a search committee appointed in June to nominate a new president.

Directors also asked their officers to appoint a new search committee "that will give fair representation and proper balance to all members of the board."

In response to the action, six of the seven members resigned from the search committee, although not from the board. M. A. Winchester, a medical doctor from Whitley City, Ky., declined to resign "for reasons of personal integrity."

The motion was made by Johnny Jackson, pastor of Forest Highlands Baptist Church, Little Rock, Ark. Jackson said he was making the motion "in light of the apparent imbalance of the present search committee in regard to theological issues facing our board."

Although the action was taken during executive session in which the media, staff and visitors were asked to leave, copies of Jackson's motion, including the vote count, were given to news media by Home Mission Board outgoing chairman Travis Wiginton of Norman, Okla.

Just before the meeting ended,

Wiginton resigned as chairman of the board, saying he had accepted the pastorate of Kona Baptist Church in Hawaii, effective Sept. 7, and would no longer be eligible to be a board member from Oklahoma.

The board elected Clark Hutchinson, pastor of Eastside Baptist Church, Marietta, Ga., as "interim" chairman until the regularly-scheduled election of officers in March 1987.

Hutchinson won the election over Marvin Prude, a retired refining company president from Birmingham and current first vice chairman of the board. The vote count was not

(Continued on page 10)

Trustees express disapproval of Facts and Trends article

By Linda Lawson

NASHVILLE, Tenn. (BP) — Citing the Southern Baptist Convention-adopted request of the Peace Committee to avoid stirring the fires of controversy, trustees of the Baptist Sunday School Board expressed disapproval of an article appearing in the July/August issue of a board publication.

The article, an excerpt of an address given on the board's Anniversary Day in May by James L. Sullivan, a former president of the board and the Southern Baptist Convention, outlined his personal perspective on current controversy in the denomination. The publication, "Facts and Trends," is a newsletter mailed monthly to approximately 57,000 church staff persons and state and SBC leaders.

A motion by Bill Anderson, pastor of Calvary Baptist Church, Clearwater, Fla., also noted that the position taken in the article does not reflect the position of the trustees. It

(Continued on page 4)



State missions repairs roof

"This will make the difference for us," says Bill Addington, second from left, and treasurer of Askew Church, Panola Association. The difference is in a check for \$2,500 given through state mission offering gifts to the church to replace a badly-weathered roof. The check was presented by convention board member Trent Grubbs, left; and Walter Ballard, Panola director of missions, far right. Third from left is Askew pastor Bill Addington.

Mississippi Mission

"It began with God," says an architect of plan

By Tim Nicholas

"It is my conviction this whole thing starts in the being of God," says one of the architects of a plan to raise \$40 million in endowment funds for Mississippi's three Baptist colleges and the Baptist Children's Village.

Joe Tuten, pastor of Jackson's Calvary Church and chairman of a task force that developed the plan that became the "Mississippi Mission," recalls having lunch about five years ago with Earl Kelly, executive secretary of the Mississippi Baptist Convention Board. That lunch launched the ambitious project that has in its first year got the two leaders together in principle concerning the need for an endowment project.

Tuten says that as then chairman of the MBC Education Commission, he realized the convention budget was not able to continue the "accelerating support" the colleges needed. This was a time of high inflation and utility bills were increasing at a "phenomenal rate," says Tuten.

Shortly thereafter, the Education Commission began discussing the need for more endowment, which totaled at that time less than \$10 million for all the institutions.

Then, in late 1982, Tuten pulled together the presidents of the colleges and the children's village executive along with Kelly for a two day meeting on the Gulf Coast.

Tuten included the Village because

it, along with the Baptist colleges, depends heavily on Baptist contributions to keep it going, setting it apart from other institutions which have other income.

The discussion then included noting that in the 1940's, endowment income for the Baptist institutions represented 23 percent of their budgets. By the 1980's that representation had shrunk to four percent of the budgets.

And "there was a feeling Mississippi Baptists have new wealth... we did not have 20 to 30 years ago," says Tuten.

Tuten says that was an encouraging meeting where the participants became "conscious of an overwhelming need" for an active endowment program.

This meeting and a later Education Commission meeting where Kelly officially endorsed such a campaign, "set the sails" for what later became the Mississippi Mission.

In the fall of 1982 Tuten appointed a committee to study the matter of an endowment campaign. That committee reported that serious attention needed to be given such a campaign. And in mid-1983 the Education Commission formalized a recommendation which it was to give to the Mississippi Baptist Convention Board.

The Commission seriously discuss-

(Continued on page 4)

Lightning strikes church; First, Hickory Flat, burns

Lightning struck First Baptist Church, Hickory Flat, Thursday afternoon, August 7, and both sanctuary and education building burned.

This happened about 5:30 in the afternoon, according to the pastor, Jay Derryberry. The loss was total. The pastor said the estimated value of the buildings would be at least \$500,000. The church carried \$150,000 in insurance.

Though its building is smaller than the Baptist church was, and has only about five Sunday School rooms, the Church of Christ in Hickory Flat offered its facilities to the Baptists. First Church congregation accepted the invitation and met there on Sunday, August 10.

"It began with God," says architect of plan

(Continued from page 3)

ed whether to include the Village in the campaign, but since the Village operates under a separate board, the Education Commission had no authority to include the Village in their own recommendation. "The feeling," says Tuten, "though, was that we should include them." He adds that it was not the intention of the commission to leave the Village out, "but we felt we were intruding."

The question came up again in the August Convention Board meeting. Tuten responded that it was not the prerogative of the Education Commission to include it, but that it was welcomed. The Board voted to include the Village and to recommend to the Mississippi Baptist Convention that fall a study committee to bring a report and recommendations to the

next year's convention.

The 1984 convention approved the recommendation and named Tuten chairman of the task force which included William B. Alexander Jr., David Grant, T.M. Hederman (deceased), Larry Otis, Jack Stack, and John Thomas. Charles Pickering, convention president, and Earl Kelly were named ex officio, and the four agency chiefs were named as resource leaders.

Between March and November of 1984 the group had 12 meetings, learning how others had developed and carried out endowment campaigns. They talked with leaders of a three year campaign for Furman University, with Arthur Walker, head of the SBC Education Commission, with Ben Elrod of the independent college fund of Arkansas, and with several

fundraising firms.

At the same time the committee employed Ketchum, a fundraising firm, to do a feasibility study. "Their findings suggested a smaller campaign (than \$40 million)" says Tuten. But task force members, says Tuten, particularly Pickering and Stack, pressed for the \$40 million goal, rather than the \$25 million suggested by the fundraisers.

At that point Ketchum was invited to lead the efforts, but at the \$40 million point. Tuten recalls that a Ketchum executive, Fred Beesom of Charlotte, N.C., and a Southern Baptist layman, believed the Mississippi Baptists were setting their sights too high. Tuten says Beesom phoned him back later saying that his organization had agreed to "cast their lot" with Mississippi Baptists.

So, came convention time in 1984, Mississippi Baptists adopted the campaign at \$40 million with limited discussion and opposition.

Tuten commends especially the agency heads for "absolutely superb" participation. He cites the decision-making time for setting the formula concerning how undesignated monies would be divided.

The first thought was to place the Village at 10 percent and divide the rest based on the number of full time equivalent students. That would have only given Blue Mountain College 8.9 percent. The presidents of Mississippi College and William Carey College agreed that Blue Mountain should have 10 percent and that their percentages should be lessened accordingly.

Last fall when the campaign leaders announced that \$10 million

had been pledged, Tuten says his "lingering doubts" about the possibility of reaching \$40 million were overcome and "my excitement has grown." Calvary Church has already pledged an undesignated half million dollars to the campaign.

Tuten believes that biblical admonition that where a person's money is, there will also be his heart. "If we have our money in the bank, that is where our feelings will be," he says. "But when people give a million dollars or \$10 to a cause like this, their spiritual interest follows... they become a part of it."

Tuten also refers to the Revelational tree which bears fruit 12 months a year. With the endowment campaign, says Tuten, "We can plant a tree and every month, the Lord's work can pick off fruit."

Trustees show disapproval of Facts and Trends article

(Continued from page 3)

further requests that BSSB editorial personnel honor the Peace Committee's request for a moratorium on activities that could further fuel the current crisis in the denomination.

In speaking to his motion, Anderson emphasized that his motion was not intended to be a criticism of Sullivan or a blanket criticism of editorial personnel. "We should affirm and can justifiably affirm our editorial staff," he said.

After adoption of the Anderson motion, Ed Young, pastor of Second Baptist Church, Houston, and a member of the SBC Peace Committee, praised the action as an "absolutely helpful thing."

"We do not need from any publication — independent, denominational or whatever — any more verbiage that will inflame where we are as a denomination," said Young.

Anderson presented his motion as a substitute for one introduced the first day by Joe Knott of Raleigh, N.C., and tabled by a vote of 40 to 33.

The Knott motion would have instructed Sunday School Board President Lloyd Elder to apologize in "Facts and Trends" for the publication of the Sullivan article and to prepare and submit for trustee approval guidelines for persons speaking at the board. The motion also would have required the board to send a book by James Hefley, "The Truth in Crisis," to every person on the newsletter's mailing list.

In other action, trustees adopted a 1986-87 budget of \$163.8 million and a recommendation allowing more time for trustee consideration of nominees for elected staff positions. Department directors, division directors, vice presidents and the president of the board are elected by the trustees.

The budget represents a six percent increase over 1985-86 projected income of \$154 million. In a report on the first nine months of 1985-86, ending June 30, E. V. King, vice president for business and finance, said income of \$109.9 million was \$6.1 million below budget but above last year by \$3.2 million.

The recommendation on personnel search and election presented by the plans and policies committee states that trustee input, suggestions or recommendations will be sought concerning the elected staff position to be filled.

Also, when a candidate is to be considered at a trustee meeting, biographical information will be sent to the trustees 10 days before the meeting. At the meeting the candidate will be introduced with opportunity for questions by the trustees at the plenary session on the first day with the vote on the person coming on the second day.

The practice has been to provide biographical data, present the candidate and vote in the same session. Numerous trustees expressed frustration with the process, noting they felt pressure to vote in support of can-

didates they had just met and had only a brief time to question.

The recommendation from the plans and policies committee came after referral of a motion the previous day by Larry Holly, a physician from Beaumont, Texas.

Holly's motion would have required distribution of information about candidates being considered for the position of vice president for church programs and services being vacated Oct. 1 by the retirement of Morton Rose. The motion called for information to be distributed "once the candidate field has been reduced below ten and before the candidate screening process reduces the candidate pool below five."

Opposing referral of his motion to the plans and policies committee, Holly said the entire 85-member board should be willing to confront substantive issues where differing opinions were evident.

"If you disagree with me, stand up and say it," said Holly. If trustees become lax and don't face hard issues, they could wind up with "sodomites" on the board within 10 years, said Holly, who later apologized to the trustees for remarks he called "intemperate."

Supporting the motion to refer, Gene Henderson, pastor of First Baptist Church, Brandon, Miss., said, "I need a period of time to digest some of this without so much emotion."

In other action, trustees adopted increases in 1987 summer conference center rates and an average 4.5 percent increase in church literature

prices, effective April 1987.

The conference center rate includes \$1 and \$2 increases in the children's and adult conference service fees and increases in housing and food.

Jerry Lee of Jackson, Miss., chairman of the finance committee, said a major factor in the need for the literature price increase is spiraling postal rates expected to increase approximately 20 percent next year.

Trustees also approved four quarterly Sunday school products on cassette tape for the blind while deleting free distribution of braille materials. Tapes will include Bible Book Study for Adults, Bible Book Study for Youth, Adult Bible Study, and Sunday School Adults.

J. C. Hatfield, associate pastor — administration, First Baptist Church, San Antonio, Texas, and chairman of the Bible teaching committee, said, "Our blind people are using braille less and less and are turning to the cassette tape."

Other new products approved included:

— Chinese editions of Bible Book Study for Adults and Bible Book Study for Adult Teachers, effective April 1988;

— American Indian edition of Adult Bible Study, effective October 1988;

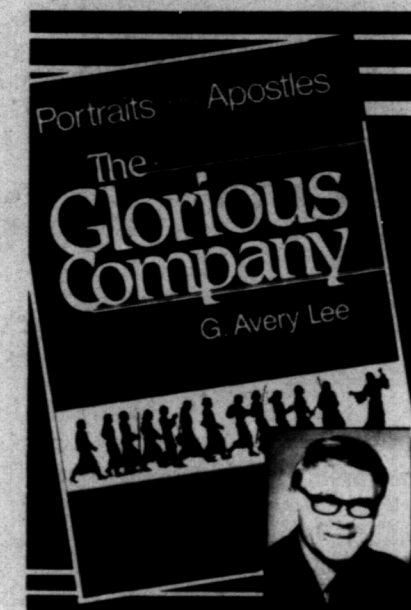
— a new periodical, Special Education Leadership, effective October 1988;

— large-print edition of Adult Bible Teacher, effective October 1987.

At the conclusion of the meeting, B O Baker, pastor of Plymouth Park

Baptist Church, Irving, Texas, said, "I'd like for us to end on a note of commending our people (employees of the board). We're very fortunate and grateful for the staff that we have."

Lawson writes for the Sunday School Board.



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G. Avery Lee has recently retired as pastor of University Baptist Church, Hattiesburg, Mississippi. He resides in New Orleans, Louisiana.

SBC Peace Committee plans agency parleys

(Continued from page 3)

The committee made an interim report to the 1986 annual meeting in Atlanta and asked for another year in which to complete its work. The committee must make a final report at the 1987 convention in St. Louis.

The preliminary report, in addition to asking for another year, also reported the group had found "significant theological diversity" in the six

seminaries and the convention at large and decried the current level of political activity in the convention as detrimental.

In a series of recommendations, the committee asked that 1986-87 be a year of intercessory prayer and that warring factions declare a moratorium on political/theological position meetings for one year to

allow the committee to work without the distraction.

Fuller told Baptist Press the first meeting of the second year was marked by a "forward thrust rather than a backward glance" on the part of committee members, all of whom were present except immediate past SBC president Charles Stanley, pastor of First Baptist Church of Atlanta,

who reported he was unable to attend because of an illness in his family.

"In my mind the most significant thing that occurred with the disposition and mood of committee members to move off rehearsing and discussing of old issues that was so often repeated last year," Fuller said. "The disposition was to get on with decision making."

(Continued on page 9)

Thursday, August 14, 1986

Devotional

The joy of restoration

By Alvin C. Doyle

In Psalm 51:12, King David makes a plea for the restoration of the joy of his salvation. "Restore unto me the joy of thy salvation; and uphold me with thy free spirit." How many of you right now need that joy restored? Do you



Doyle

remember the joy of your salvation experience? Have you not experienced the joy of the saving power of Jesus Christ? Erick Routley called the 51st Psalm "A Mirror of Life." As I am reminded of so many who, in a moment of despair, depression, and rejection snuff out their existence upon this earth, I think of King David's plea for restoration. We must realize, as King David did, that sin is serious. It carries the pain of guilt, and we must seek the joy of restoration.

I. Sin is serious — We are to realize that what we now call "the new morality" is just a version of our "old immorality." The soap operas on TV and the many VHS movies brought into our homes are destroying the joy and peace we once enjoyed in our relational experience with our Savior. Sin in our life causes 'iniquity' — a moral crookedness that allows us to see through stained glass windows. Sin causes 'transgression' — which means deliberate rebellion. Has there been rebellion in your home, family, or church lately?

II. Sin is not only serious, it also carries with it the pain of guilt. King David cried out for a cleansing, "Blot out — wash me — cleanse me from my sins." David also acknowledged personal responsibility for his sin. He spoke of "my iniquity — my sin — my transgression." David realized that this pain of guilt was not only against Bathsheba, Uriah, the nation and himself, but against God himself.

The World Health Organization estimates a thousand people a day commit suicide. It is at this point when the pain of guilt is so unbearable that our friends and loved ones need to experience the joy of restoration.

III. To experience this joy of restoration, we need to experience not only an outward cleansing, but an inward cleansing as well. King David asked to be purged and cleansed that he might be as white as snow. How many of us have asked for a purging, a cleansing by God for him to create within us a clean heart? Have you pleaded for a restoration of the joy of your salvation lately? Or, are you like so many who are consumed with the mundane things of life in trying to make a living and providing for the so-called good things of life?

The greatest thing you could ever possess is your salvation. Next to that is the restoration of the joy of that salvation experience. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you from the love of God, which is in Christ Jesus our Lord (Romans 8:38-39).

Only God can restore the joy of your salvation.

Alvin C. Doyle is pastor of Puckett Church.

Staff Changes

Greg Frady is serving as minister of youth for Arkadelphia Church in Lauderdale County. Frady is a student at Mississippi State where he is active in BSU activities. John Vaughn, pastor.

J. B. Bell, after pastoring for 31 years, has retired because of bad health. He is now supply pastor at Sand Hill Church, Jones County. From 1964-66, he pastored in Gulf Coast Association. He has recently moved back to Mississippi from Louisiana, and is open for pulpit supply or interim within 50 miles of Ellisville. He can be contacted at Route 2, Box 58-A, Ellisville, MS 39437 or call 601-763-3804.

Rick Hamm has accepted the call of minister of music and youth at South 28th Avenue Church, Hattiesburg.



Hamm

Hamm attended University of Southern Mississippi, and graduated with a bachelor of music degree. He also attended New Orleans Seminary with study toward a master's degree in religious education.

Hamm had previously worked as minister of music and youth at Green's Creek Church, Petal, Clear Lake Church, Blytheville, Ark.; and First Church, Chalmette, La.

He and his wife, Janet, have one son, Joshua, 4, and a new baby girl, Amy LeAnn.

Line Creek Church, Morton announces that Kenneth D. (Ken) Cook has been called as its pastor.



Cook

Cook, his wife, Barbara, and children, Melissa and Stephen, moved from Jackson to the parsonage July 25. Cook graduated from Mississippi College with a BA in Bible and religious education and a minor in speech and communication. His previous pastorates included: Burch Hill Church, Jackson; Concord Church, Yazoo City; and Concord Church, Pelahatchie. Cook, a bivocational minister, narrated a videotape entitled "Bivocational Ministries: Whatever It Takes" which is available throughout the Southern Baptist Convention.

Leon Holly has assumed pastoral duties at Vaiden Church.



Intensive care

Drugs are just as deadly
as a loaded gun.
Don't take chances
with your life

When time is out of joint

In this issue, Chaplain Stovall discusses time with Geary Alford, PhD, associate professor of psychiatry-psychology and assistant professor of pharmacology and toxicology at the University of Mississippi Medical Center. Alford is the consulting psychologist for Mississippi Baptist Chemical Dependency Center.

STOVALL: What would you say of the chemically dependent person's sense of time?

ALFORD: The perception of time is something that certain drugs would change. In general, simply because someone is chemically dependent would not mean that the person's sense of time was any different than that of other average persons. On the other hand, certain drugs, in fact, might cause a distorted sense of time. Things may seem to go slowly, time is elongated. In other cases, the period of time may seem compressed to the individual. However, there is no single distortion of time that is unique to people who are chemically dependent.

STOVALL: What are some particular drugs that distort time?

ALFORD: Certain types of drugs give a sense of distortion, all right. Marijuana, for example, psilocybin, LSD; these drugs have frequently been associated with a sense of slowing down time or changing time.

STOVALL: Does a "blackout" have anything to do with time lapse?

ALFORD: A blackout is a memory problem, it is not a temporal problem. A blackout is where a person has what is called state dependent memory. That occurs when one experiences something or does something in a drug state that does not fully transfer to the non-drug state. The person does not recall, but the brain fills in. In other words, the person does not wake up with some black void. The brain sort of closes the gap, so to speak. At first, it doesn't seem that anything is missing. Questions arise such as,

"Where did I park my car?" or "Don't you remember doing that or saying this?" When a person doesn't have answers for these questions, the realization of the blackout begins to occur. At the time of the blackout, he knows what he is doing. He is not passed out. It is the next day, after the drug is worn off, that recall is difficult.

It is not for kings, O Lemuel, it is not for kings to drink wine, or for rulers to desire strong drink, lest they drink and forget what is decreed . . . (Proverbs 31:4,5).

Questions addressed to Intensive Care are forwarded to Chaplain Joe Stovall at the Mississippi Baptist Medical Center and are handled in consultation with Dr. Ed Burchak of the staff of the Chemical Dependency Center. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, Miss. 39205.

We are not punished for our mistakes, but by them.

Success is often just an idea away.

First Baptist Church

Yazoo City

will honor

James F. Yates

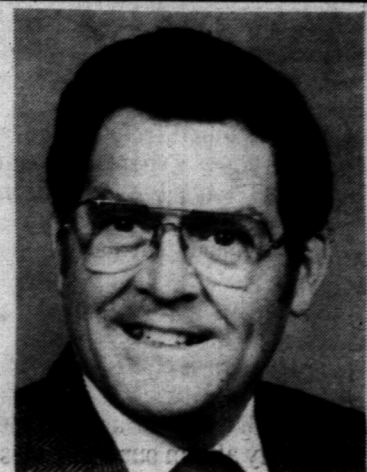
on the occasion of his

twenty-fifth year as their pastor

Sunday, August 17, 1986

SCHEDULE

11:00 A.M. — Special Anniversary Worship Service
NOON — Dinner on the Church Grounds
7:00 P.M. — Musical Presentation in his honor



Building burns at 1st, Columbia

The old education building at First Church, Columbia, burned Monday evening, according to Patricia Lum, a church member and wife of Don Lum, minister of youth.

Mrs. Lum told the Baptist Record that the fire apparently started a little before 9 p.m. after the last people had left the building following a meeting. She said first indications were that the fire originated somewhere in the electrical system.

The old education building contained the youth, preschool, and children's division. "Only two rooms on the bottom floor didn't burn," said Mrs. Lum. The choir suite was in the old building.

She said apparently there was little damage done to sanctuary with some water on the floor and some smoke and water damage to the offices. A fire wall prevented further damage to the newer parts of the church.

CLASSIFIED

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In Honduras

Crew builds church furniture

A Carroll-Montgomery associational crew volunteered last spring to travel to Honduras to help with church and church furniture construction on a banana plantation in the northern part of the country.

The crew constructed 41 pews, constructed and installed 11 double screens on windows, rewired the Canaan Church and wired the addition, installed nine fluorescent and 12 incandescent fixtures and several wall outlets and a breaker box, laid blocks for an addition, completed cornice work and shiplapped gabled ends. Two Lord's Supper tables, two complete pulpits with shelves and locking doors, 28 tables, and 32 children's benches were all completed by the volunteers.

While the men did the construction, the women, along with Mrs. Glenna Stamps, missionary to Honduras, cooked and served 18 meals for 17 people.

The crew also did some work on Stanley and Glenna Stamps' missionary home in El Progreso. Said director of missions Nolan Houston, "and we did squeeze in one 30 minute swim in the Caribbean."

Those making the trip were E. L. "Pop" Ballard, Kilmichael; Wimpy Carson, FBC; Olene and Billy Demp-

sey, New Haven, Greenwood; Charles Elliott, Valley Hill, Greenwood; Olin Goss, Mt. Pisgah, Carrollton; Maxie Henley, Bethsaida, French Camp; Nolan Houston, First; Luther Lindsey, Harmony and New Shiloh; Joe Marshall, Bethsaida, French Camp; Bill McCreary, Kilmichael; Jewel and

Curtis Riley, Duck Hill; and James Yoeman, New Haven, Greenwood.

Bennie Watson and his daughters transported luggage and supplies from Winona to New Orleans Airport and returned to pick up luggage, when the group returned from the mission trip.



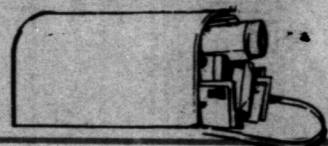
Mixing concrete for church construction in Honduras is Luther Lindsey, pastor of Harmony and New Shiloh churches.



Laying in columns for the construction of an addition to Caanan Church in Belen, Honduras, at a banana plantation, are, from left, Maxie Henley, member of Bethsaida Church, and Olin Goss, member of Mt. Pisgah Church.



Bill McCreary, left, pastor of Kilmichael Church, and James Yoeman, a member of New Haven Church, load pews constructed to be distributed over preaching points in Honduras.



Letters to the editor



Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld.

Pastor in Yazoo City

Editor:

Our church, First Baptist, Yazoo City, has plans for building a new office building within the next year. We are currently in the "Together We Build" training sessions prior to the actual fund raising for this new facility. In the new office suite we plan to have portraits of former pastors of Yazoo City First, going back to at least the 1900's.

We would like to enlist the help of Mississippi Baptists and perhaps others in the convention who read the

Record in locating pictures of these men. Here are the names of the former pastors and the dates they served. Does anyone know a relative or friend who might have a photograph of any of these?

Rev. W. J. Derrick	1899-1905
Rev. J. B. Quinn	1905-1907
Rev. W. A. Jordan	1907-1909
Rev. M. C. Vick	1914-1916
Rev. J. H. Fuller	1916-1918
Rev. Lee Spencer	1918-1923

We have a source for a photograph of the late Dr. T. L. Holcomb, who was our pastor from 1909-1914, and of Dr. Webb Brame, our pastor emeritus, who served from 1923-1951. Our other two former pastors are still living: Dr. W. C. Fields (1951-56) and Harold A. Shirley (1956-61).

Our present pastor, Jim Yates, observes his 25th anniversary with us in August, so that accounts for 11 pastors since the turn of the century, doesn't it?

If anyone has any information on

the men listed above, please contact me at First Baptist Church, P. O. Box 780, Yazoo City, MS 39194. Thank you very much.

Linda Jenkins,
Church Secretary
Yazoo City

Know God's Word

Editor:

I am a member of Second Baptist Church, Greenville. Our pastor, Rev. Bob Connerley, handed me a letter you wrote to him concerning an article I wrote about the "Chronology of the Bible."

I am hoping and praying that Southern Baptist Convention leaders will take a closer look at God's Word. They seem to accept the theory that Christ was born 4 B.C., which, of course, is not so. He was born at the twinkling of the eye. Anything that happened before was B.C., and after that was A.D.

Then, they seem to accept that Terah, Abram's father, was dead when Abram went into Canaan when he was 75 years old. He was not. He lived 60 years longer (see Gen. 11:24, 25, 26, and 32). Also read Gen. 11:31. Also read the whole chapter of Acts 7:1 to 60, which is rather long; but Terah and Abram and Sarai and Lot left Ur, in the Chaldees, to go into Canaan. When they came to Haran, and stopped there for a long time it seems that Terah was reluctant to go on; and God told Abram to leave his fathers house and go into Canaan, which he did. Now when Stephen said in Acts 7:4

that Terah was dead, he must have intended to say that he was "dead in God" Or "Spiritually Dead," otherwise it would conflict with the scriptures in Gen. 11:24 to 32.

The leaders, or modernists, as I call them, also seem to accept the theory that the 430-year sojourn in Egypt by the Children of Israel started when Abram accepted the call of God for him to go into Canaan. That is not so because the Children of Israel were not yet born. Even Israel, or Jacob, or his father, Isaac, were not born yet. The 430-year sojourn started when Jacob, or Israel, went into Egypt when he was 130 years old (Gen. 47:9).

Jacob T. Blocker
Greenville

Thankful for ministry

Editor:

Romans 8:28 has proved true in my life as never before. "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose." Out of a bad situation, that God had nothing to do with, he has brought good. One year ago, on my face before the Lord, along with many, many others, I was praying for the Lord to lead me to a church, a people who would love me and allow me to love them and serve them as their pastor. I was praying for a church that I might be able to preach his Word and witness and see souls come to know the Lord and then be able to grow in his grace and knowledge. I wanted to share in this article that the Lord had heard and answered our prayers.

Since coming to Williamsville Baptist Church in March, I have found the sweetest fellowship you could ever im-

agine. God has lifted me out of despair and given me new life. I'm enjoying the ministry more now than ever before. God is blessing the preaching of his Word. He is leading me to souls that I may share his Word with them. Then comes the joy of seeing them come into the fellowship of his church. Since the last week of April, following a week-end revival in our church, we have not ceased to have revival. We have had 31 additions, including an 85 year old to follow the Lord in Christian baptism.

I just want to say from the bottom of my heart that I thank my God for Southern Baptists and for the support given me and my family. I want to thank our Mississippi Baptist Convention Board and especially our Church-Minister Relations Department for the help and support they gave when I needed them most. But above all, I thank our Heavenly Father for being true to his Word that he would never leave me nor forsake me. I praise his Holy Name!

Tom McCurley, pastor
Williamsville Church
Kosciusko

The choices one makes

Editor:

Brother Jerry Dale Patterson's definition of a liberal or liberalism (Baptist Record, July 24, 1986) falls far short of the mark. He defines a liberal as "one who denies the fundamentals," which is simply a negative definition, commonly known to be the weakest form of any definition. The "fundamentals" Brother Patterson refers to are those adopted at a Bible conference in Niagara Falls, New York, in 1885. However, it is true that what something denies is

not as clear a definition as what something affirms, (e.g. communism denies beliefs of capitalism).

Webster's definitions of a liberal, Liberalism, and Fundamentalism (New World Dictionary, Copyright, 1984) are clearer, more accurate, and more widely accepted than those in his letter. Webster defines a liberal as one "tolerant of views differing from his own; broad-minded; specif. not orthodox or conventional." But, Brother Patterson and others who have written you their views on this subject are really concerned about Protestant Liberalism, which Webster defines as "a movement in Protestantism advocating a broad interpretation of the Bible, freedom from rigid doctrine and authoritarianism, etc."

In sharp contrast, Webster defines Fundamentalism as "religious beliefs based on a literal interpretation of everything in the Bible and regarded as fundamental to Christian faith and morals."

The basic question for every Christian is whose interpretation of the Bible does one accept to be true, on what principles, and for what reasons (why?). Before deciding, Baptists need to look to their history and see whether they wish to remain free from religious authoritarianism by exercising their own intelligent choices under the guidance of the Holy Spirit or accept some other individual's or group's decisions.

Zeb L. Brister
Drew

Counting time is not as important as making time count.

What would the Ten Commandments look like if Moses had been required to run them through a hostile legislature?

Faces And Places

by anne washburn mcwilliams

GOAT means Go Out And Tell

On the way from Magura to Dhaka, Bangladesh, I (and several others) had lunch with the Farleys on their Baptist farm at Savar. Actually it's the Development Service Center.

Richard and Debra Farley and their three daughters, Sarah, Rebekah, and Hannah, are on furlough in Natchitoches, Louisiana, after their first term of service. They were among the youngest, or maybe THE youngest missionaries ever appointed, going in their mid-20s. (Richard was 28 when I met him last December.) Last year when they moved into a newly built house at Savar, it was their twelfth move since the day they left New Orleans and began their missionary journey. One place they lived was in the Philippines. There Richard studied with another agricultural missionary, Harold Watson, who last year won the prestigious Ramon Magsaysay award, Asian prize similar to the Nobel, for his hillside farming techniques.

While Debra was setting lunch on the table, Richard gave us a tour of his project. He punctuated his "lecture" with acrostics. I can't repeat his exact words, but I think I got the idea. His work, he explained, is summed up in the word redeem.

R — esearch, on a small scale ("we can't do big things, so we keep a narrow scope and try to do things well") in animal improvement and farming technology

E — ducation system — bringing people to the center to teach them better methods, easy and inexpensive for the farmers to use

D — evelopment — using the holistic approach (the needs of the whole body, physical and spiritual, are important)

E — xtension — "If we don't extend out to the villages with transferable technology, so they can use it, then we won't do any good."

E — vangelical — "If we don't reach out with the Christian message, we are no better than U.S. Aid."

M — ission of Jesus Christ

First we got a look at the goats. Of the goats, ducks, chickens, fish, geese, sheep, and rice fields, Sarah Farley, kindergartener, said goats are her favorite.

"Bengalis like black goats, so we are breeding them," her father said. He and his helpers are trying to improve the strain of goats, to obtain stronger ones, and ones that will give more milk. Some religions have restrictions about eating certain types of meat. But the many Muslims in Bangladesh have no religious constraints about goats. (Neither do the Hindus, Buddhists, or Christians). "GOAT," Richard said, could stand for

G — o

O — ut

A — nd

T — ell

Besides the goats, we saw hundreds of ducks. Between May and December of 1985 he had handled 10,000 ducklings and seen them delivered to people in need of them, in the wake of the cyclone-tidal wave that did so much damage along the coast of the Bay of Bengal.

Richard and Jim McKinley, another missionary, ordered the Khaki Campbell ducklings from Thailand. The "Baptist ducks" were delivered by Thai Airlines. McKinley would clear them through customs, load them on a truck, and take them the 21 miles from Dhaka to the Service Center. Richard would keep them a month or six weeks, vaccinate them for duck plague, then load them (no longer ducklings) on trucks and drive all night to distribution areas near the ocean. (During the six months after I was there, 40,000 more duckling went through this process. Besides this, the missionaries have imported 120,000 ducklings for Grameen Bank, an organization of landless people all over Bangladesh, and another 85,000 for the Livestock Department of the Government.)

In addition, ducks are being hatched at the Service Center, in incubators; in rice husks called the "Chinese method;" and by the modified Chinese method of running an electric coil among the eggs. We saw a chicken hen mothering baby ducks she had hatched.

D — eveloping

U — nhindering

C — hristian

K — nowledge

We saw experimental fish ponds, but didn't see the pens where several thousand sheep were kept on their way to disaster relief on the coast.

F — aith

I — n the

S — avior's

H — ands

Growing fruit trees is another of the farm projects, and teaching farmers how to irrigate (underground costs 23 taka per ft. and open trench 300 taka per ft.). Though the construction of the farm's tin and bamboo buildings was not complete, and the center not even officially open, Bengalis were already staying in some of the buildings, to study farming methods, and locals were bringing their goats for breeding. Richard and two Bengali helpers had trained 21 farmers during November. In future, he said, he wants to help women with kitchen improvements, better ways to cook, etc. BIJ is the Bengali word for seed:

B — elieving

I — n

J — esus

Lunch at a round table beside a Christmas tree was a chicken dish, Louisiana style rice, cauliflower, and chocolate pie. Debra undoubtedly is as good a cook as Richard is a farmer. She, among many things, teaches Sarah and Rebekah, works with women's groups, and teaches VBS. A prayer meeting group which had been meeting in their new house, they hoped would form the nucleus of a church.

Debra said she had chosen Colossians 3:12-14 for her scripture for this year.

Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.

Thursday, August 14, 1986

BAPTIST RECORD PAGE 7



Behind the goat and its Bengali attendant are workers beginning construction of another building at the Development Service Center, Savar, Bangladesh. At right are missionary Richard Farley and his daughter, Rebekah.



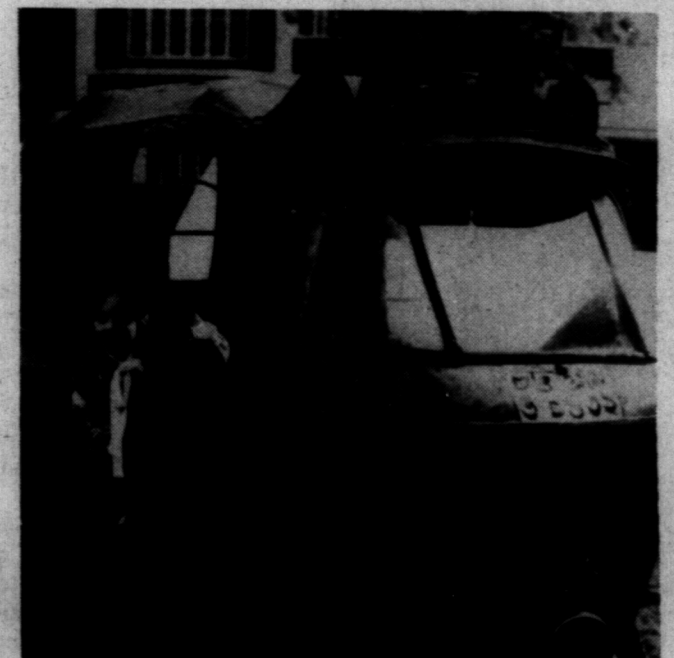
Richard Farley illustrates his lecture on ducks.



Chickens mother baby ducklings.



The baby, Hannah, entertains guests while sitting with her parents, Richard and Debra Farley, after lunch.



Sarah Farley stands in the door of a baby taxi, in front of the missionary guest house in Dhaka.

-Just for the Record-



Rocky Creek Church, Lucedale, held its GA Recognition Service, July 2. Each girl and leader dressed in the style of dress that the people wear where we have missionaries. In addition each girl received a letter from a missionary in the country that they represented.

Pictured are (left to right) front row, Belinda Dixon, Jana Taylor, Kristy Tilley, Carol Rogers, Gena Havard, Dalenah Tanner, Brittany Walters, Lisa Smith, leader. Second row, Robin

Smith, GA director; Ashley Barrow, Jill Fore, Alison Williamson, Brandy Barrow, Sabrina Smith, Jill Turner, Amberly West, Thrid row, Panzy Bounds, Melissa Croom, Amanda Denmark, Tampa Miller, Krystal Robbins, DaLinda Beasley, Dabra Eubanks, Stacy Fore. Fourth row, Tina Williamson, Brinda Day, leader; Karen Massey, leader; Regina Eubanks, leader; Patricia Croom, leader; Alma McLeod, leader, Joan Taylor, leader; and Cherry Blackwell, leader.

Roy T. Myers is pastor and Mrs. Robin Smith is GA director.



First Church, Oxford's youth choir recently toured Florida, singing in V.A. medical centers, convalescent homes, and retirement villages. Also they met with Baptist youth groups from five Mississippi churches at the Mark II Retreat Center at

Panama City Beach for Bible study, worship, and fun. The tour ended with concerts in their home church and two convalescent homes in Oxford. Ava Bonds directs the choir. Dianne Jones is accompanist.



A reception was held at South 28th Avenue Church, Hattiesburg, for **Raymond Jeffcoat** and his wife, Drewe Llyn, who left August 4 for Kansas City, Mo., where he will attend school at Midwestern Seminary. Jeffcoat is a graduate of William Carey College. He is a former pastor of Faith Church, Ovett. Pictured are, Gibbie McMillan, pastor; his wife, Katera; Drewe Llyn and Raymond Jeffcoat.

Revival Dates

Cash (Scott): Aug. 17-22; Jerry Johnson, Mt. Vernon, Oakdale, La., evangelist; John Yates, Jackson, music evangelist; Sunday, 11 a.m., 7 p.m.; week-day services, 8 a.m., 7 p.m.; Jim Pender, pastor.

Mt. Zion (Rankin): Aug. 17-22; Calvin Phelps, pastor, First, Winnfield, La., evangelist; Richard and Brenda Sullivan, Flowood (Rankin), music; Sun., 11 a.m., afternoon, 1:30; Mon.-Fri., 7:30 p.m.; John McBride, interim pastor.

Arkadelphia, Hwy 493 N., (Lauderdale): Aug. 18-22; 7:30 each night; Jack Winscott, pastor, Prentiss, evangelist; Tom Harrison, minister of music, First, York, Ala., music; Mrs. Maudine Dudley, Scooba, pianist; John Vaughn, pastor.

Bethany (Jasper): homecoming, Aug. 17, Darrell Croft, a former pastor, guest speaker for morning and afternoon service, 1 p.m.; Aug. 18-22; 7 p.m. each evening; Clyde Little, pastor, Bay Springs, evangelist; Frank Nix, Bay Springs, music; Eddie Brady, pastor.

Calvary, Meridian: Aug. 17-Aug. 21 Angel Martinez, evangelist; Sunday, 9:45, 11 a.m. and 6 p.m.; Mon.-Thurs., 10:30 a.m., 7 p.m.; lunch served each day at 11:35; Paul Chaney, minister of music, Calvary, music; Tuesday night, Corinthians Quartet; Thurs., morning, service for nursing home patients, home shut-ins and senior citizens; on Aug. 17, W. Otis Seal, pastor, celebrates his 29th anniversary.

Seal, a native of Picayune, attended Southwestern and New Orleans Seminaries. In 1977 William Carey College conferred upon him an honorary doctor of divinity degree.

Under his leadership, Calvary Church has had 1,144 baptisms, 1,258 by letter, given \$860,312 to missions, and has had a total of \$5,543,286.28 in church giving. His leadership has been responsible for the establishment of Calvary Christian School, a licensed kindergarten, and a day care.

Seal has been a member of the Mississippi Baptist Convention Board, on the Executive Committee, and served on various other committees.

He is married to Jacque Edwards, and they have two children, Alton Otis Seal and Mrs. Ann Schroeder.

Sand Hill, Ellisville: Aug. 11-15, 7:30 p.m.; Dewitt Waters, Elberton, Ga., evangelist; Wilmer Warren Holifield, Taylorsville, music.

Oak Grove (Winston): Aug. 24-29; Sunday, 11 a.m., 7:30 p.m. each night; Auzie Sullivan, pastor, Antioch, (Winston), evangelist; Ivan Reynolds and Jeremy Thomas, music; picnic lunch served after Sunday morning service; W. A. McPheeters, pastor.

Bethlehem Church (Choctaw): Aug. 18-22; at 7:30 p.m.; Doug Wise of Ackerman, evangelist; Jimmie Flake, pastor.

First, Escatawpa (Jackson County): Aug. 17-20; Ted Witchen, evangelist, Ronnie Cottingham, music evangelist; Ray Campbell, pastor.

Could you pass an entrance examination for heaven today? If not, why not?



Fernwood Church (Pike) held groundbreaking ceremonies June 29 for a 80' x 50' educational/fellowship hall building. This will be the first major new building project since the construction of the sanctuary in 1910. The Association Brotherhood is coordinating volunteer workers to aid in the construction.

Pictured are (back row) Glen Williams, director of missions; Amon Lang, building committee; Alfred Mercier, incoming Association Brotherhood Director; Parm Dunaway, chairman of deacons; Elaine Anderson, building committee.

In front, Carey Middleton, building foreman; Wright Eavenson, pastor; and Jimmy McDaniel, building committee chairman. Not pictured, Jack Honea, Brotherhood Director, Pike.

Homecomings

Parkway, Morton: 5th anniversary, homecoming, Aug. 31; morning services; dinner on the ground; gospel singing, featuring "Celebrations" and other local talent, 1 p.m.

Calvary, Silver Creek: homecoming, Aug. 17; Gary Breland, former pastor, Hannibal, Mo., morning speaker; dinner on the ground with afternoon service, 2 p.m.

Arkadelphia, Hwy 493 N., (Lauderdale): Aug. 17; Bible study, 10 a.m.; morning worship, James Walker, former pastor, 11 a.m.; potluck lunch, fellowship hall, 12:15; gospel singing, The Disciples, 1:30; no night activities or services; John Vaughn, pastor.

Oak Grove, Smithdale: homecoming, Aug. 17; Billy Ray Simmons, pastor, Progress Church, Pike County, former pastor at Oak Grove, bringing morning message; "Kingdom Singers" gospel group from Pisgah Methodist Church, Pike County, singing, and history of church to be read in afternoon; noon meal on the grounds; Melvin Daniel, pastor.

Texas tops July budget

DALLAS (BP) — Texas Baptist churches gave \$5,057,986 for missions through the Cooperative Program in July, exceeding the monthly budget by \$16,319 or 0.3 percent.

Gifts for June, in the wake of a Texas economy hit hard by the oil and agribusiness crises, had fallen \$1 million short for the month, leaving the budget \$420,977 short for the year. The 1986 basic budget goal is \$60.5 million, of which 36.5 percent is allocated for Southern Baptist Convention worldwide causes.

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(Continued from page 2)
a mixture of many of these and others — fundamental, conservative, and liberal; Baptist and non-Baptist; Anglican, Jewish, Catholic, and Protestant.

What Baptist pastor has not been personally enriched and influenced by the study of *The Life and Times of Jesus The Messiah* by Edersheim, a Jew; or *The Cost of Discipleship* by Bonhoeffer, a Lutheran; or *The Daily Study Bible* by Barclay, an Anglican; or *The Company of the Committe* by Trueblood, a Quaker; or *Mere Christianity* by Lewis, a member of the Church of England; or *The Communicator's Commentary* by Ogilvie, a Presbyterian; or *Sermons From The Parables* by Chappell, a Methodist; or *The Imitation of Christ* by Thomas a' Kempis, a Catholic; or *Word Pictures of the New Testament* by Robertson, a Baptist? The study of this theological diversity by pastors is

financed by Southern Baptist money given through local church budgets.

One of my main points of emphasis is that a wide variation exists in the theological interpretations of the Bible among pastors throughout the Southern Baptist Convention. Not many people seem to object to this situation. Most members of our churches, in fact, seem to delight in the presence of this wide variety of pulpit proclamation. This rich diversity of style and content in Southern Baptist preaching is possible because our seminaries introduce students to various authors and various theological viewpoints. Some of these viewpoints are "taught at the seminary," not in the sense of advocating them, but in the sense of acquainting future spiritual leaders of our churches of the existence of them. Only the naive among us will be surprised to discover that some diversity exists in the teachings of seminary

professors. This same diversity has always existed there, just as it exists in the Monday morning pastor's conference, the Tuesday night deacon's meeting, or the Sunday morning Sunday School class.

The other point of emphasis which I wish to give is that scholars representing divergent theological viewpoints should be encouraged, rather than discouraged, to write and publish their interpretations of the scriptures. Neither they, nor their readers, should be expected to believe, write, and proclaim a pre-digested and prescribed uniformity of doctrinal content. It is just as unbiblical and unbaptistic to tell writers what they can or cannot write as to tell readers what they can or cannot read.

All that I have said, or intimated, fits within the framework of the Southern Baptist concept of soul-competency, the priesthood of the believer, the ministry of the Holy

Spirit in the teaching of the Word, the freedom of the individual conscience, and the refusal to be bound by creedalism.

This is simply an appeal from a non-scholar that we refrain from the creation of an emotional and intellectual climate in Southern Baptist life which will discourage our own capable scholars from writing and publishing. If we continue the trend which has already begun, the Southern Baptist Convention will become a theological wasteland and a doctrinal desert filled with parrot-like prophets echoing only bits and pieces of a mutilated message.

The proclamations of our future preachers and prophets will become sterile if the pens of our present scholars become still.

W. Levon Moore recently retired as director of missions in Attala Association. He lives in Kosciusko.

July gifts higher than last year

Mississippi Baptists in July dropped \$219,473 from a pro rata budget deficit which had accumulated by the end of June to \$556,935, according to an announcement by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board.

This means that the unified Cooperative Program budget, after seven months of the budget year, is only \$337,462 behind the pro rata amount needed to raise the total amount of \$18,550,000 by year's end.

July gifts totaled \$1,765,305 which is \$85,776 more than that given in July of 1985.

The 1986 seven month total is \$10,483,371, which is \$425,446 more than that given for the same period of 1985.

The amounts given by Mississippi Baptist churches through the Cooperative Program to worldwide missions varies from month to month, depending on statewide economic conditions and on when the last Sunday of the month falls.

Churches send gifts in to the Mississippi Baptist Convention Board after Sunday offerings are tallied and if a Sunday is near enough to the last day of the month, the gifts are not entered onto the Cooperative Program books until the next month.

SBC Peace Committee plans agency parleys

(Continued from page 4)
"They seemed to be saying in many ways, 'Let's get on with it.'"

Fuller said that while there appeared to be no disposition to "cycle back and rehash old debates, the meeting featured more frequent candor and confrontation than there has been in previous meetings."

He said the committee has voted to present a preliminary report of the findings and recommendations at the February meeting of the SBC Executive Committee, and to have the report released for publication in the Book of Reports and for general distribution to Southern Baptists by early March.

Fuller said he believes the committee will make a report of "substance" to the St. Louis meeting, but warned it "may not be as encompassing as some people may have thought it would be when we were first conceived."

"There are many things people would like for the Peace Committee to speak to. But I do not think the Peace Committee can deal with as many matters as some would like. I think the report will deal with those issues which we believe we can deal and those likely will not be as extensive as some people might want. So, some

people may be a bit disappointed with us."

Fuller said he believes it "has become apparent we are going to have to focus our attention on primary matters that are at the base of our controversy."

He said the basic focus will be the "theological parameters under which we have fellowship and can work together to do missions and evangelism. Those basically deal with the Baptist Faith and Message statement, its interpretation and what that means to our agencies."

Fuller previously had said the question which must be addressed is how broad the theological diversity can be without deteriorating fellowship and ability to work together as a denomination.

He added those who are looking for some sort of definitive statement on subjects like abortion or women's ordination will be disappointed because the report of the committee probably will not deal with them.

"Of course, committee members have very definite feelings on these sorts of matters, but we do not believe that is to be the work of the committee. So, we are focusing our efforts on what we believe to be very much more basic matters," Fuller concluded.

Pastors protest cartoon in Hattiesburg-American

The members of Union Church, Seminary, and the pastor's conference of Covington-Jeff Davis Counties have protested printing of an editorial cartoon in the *Hattiesburg American*.

The copyrighted cartoon from United Feature Syndicate depicts as "proof of evolution" that the brain of man is normal size, and that of a creationist is pea size, smaller, even, than that of an ape. The cartoon was published in the July 27 edition of the paper.

Union Church members wrote a resolution to the paper noting they believe Genesis 1:1-31 "to be the accurate account of the beginning of the earth and its inhabitants..."

Members called the cartoon "unnecessarily abusive" and "offensive."

The Covington-Jeff Davis pastors' conference wrote a protest letter also to the *Hattiesburg American*.

Bill Mitchell is Union Church pastor.



Julia Kate (Katie) Hewlett (center) is enjoying showing Joanna Briscoe (left) and Kristen Lamb (right) the Bible given to Clear Creek Baptist Church in 1892 by her great, great, great grandfather R. G. Hewlett who served the church as pastor more than 30 years. Hewlett inscribed inside the Bible "Clear Creek Baptist Church, Burgess, Miss. Cost of Bible \$7.00." At the time Hewlett's salary was approximately \$140 per year. The Bible was restored in recent years and is still used as a pulpit Bible. This Bible along with other memorabilia will be on display when the church celebrates its Sesquicentennial on Aug. 17.

Clear Creek (Lafayette) will celebrate 150th year

Clear Creek Church in Lafayette County, will celebrate its sesquicentennial anniversary Aug. 17 with activities to begin at the 11 a.m. worship service. There, Edwin Hewlett, a descendant of an early Clear Creek pastor, presently pastor of Metro Baptist Church, Rochester, N.Y., will preach.

Thomas P. Lane, former music director at Bellevue Church, Memphis, will direct the congregational singing and Honorable William Waller will give the invocation. Special music will be presented by the church choir directed by Glenn Herring, music director for the church.

Other special music will be a men's quartet composed of Herring, Ray Nicholass, Jimmy Yancey, and Shawn Kelly. Mrs. Becky Briscoe Bennett, a former member, will sing a solo, and Mrs. Susan Briscoe and Thomas Lane will sing a duet. Former pastors and their families will be recognized.

Lunch will be served at 12:30 with afternoon services to begin at 2 p.m., with a program of sacred music presented by Lane and musicians from Bellevue Church. A reception will follow at 3 p.m. in the fellowship hall. Jack Gunn of the Mississippi Baptist Historical Commission will make a presentation to the church.

DR. W. O. VAUGHT, JR.
Pastor Emeritus of Immanuel Baptist Church, Little Rock, Arkansas, is now working out his schedule for revival meetings and Bible Conferences for the rest of 1986 and 1987. Dr. Vaught is one of our greater preachers and strong on doctrine in the Southern Baptist Convention. He may be contacted at: 7301 Apache Road, Little Rock AR 72205; telephone 501-663-5522. This ad sent in by Dr. W. Otis Seal, pastor of Calvary Baptist Church, Meridian, MS 39304. I wholeheartedly endorse, recommend and commend Dr. Vaught. Your church will be blessed with his skill and knowledge in the Word of God and his forceful delivery and shepherd heart.

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Home Board requests new Search Committee

(Continued from page 3)

In an interview after the meeting, Wiginton said the votes were a "clear indication" of the control of the board by what some have called "fundamental-conservatives" in the Southern Baptist Convention.

"The implication is the same old story we've had for several years — a lack of trust" between Baptists who disagree with each other in the political and theological controversy confronting the SBC, said Wiginton.

He said he was aware that board members who were unhappy with the selection of the search committee had caucused and decided to ask that the committee resign, even before they had presented their first report.

Wiginton asked search committee chairman Eugene Cotey, pastor of First Baptist Church, Murfreesboro, Tenn., to lead the opening devotional and to present the search committee report as the first item on the agenda.

After Cotey's devotional, but before his committee report, a motion was made by Ann Frazier of Roanoke Rapids, N.C., that the board go into executive session.

Wiginton ruled the motion out of the order, saying he had already recognized Cotey for his report, but the board voted 38-31 not to sustain the chair and went into executive session.

Long-time board staff members said it was the first time the board had gone into executive session since 1973 when the board was dealing with a "sensitive personnel matter." The board has met in executive session only two or three times in the last 25 years, according to informed sources.

Behind closed doors, Jackson made his motion to ask the committee to resign, and Wiginton ruled the motion out of order. By a vote of 40 to 36, the board voted against sustaining the ruling of the chair, and voted by the same margin to approve Jackson's motion.

Wiginton explained later he felt any attempt to disband the committee before it did its work and before it presented its report would violate the board's bylaws.

Later, the board in more routine and open business actions voted to authorize a \$300,000 loan to the Colorado Baptist Convention, voted to purchase property adjacent to its building, promoted three staff members to new positions and employed three other new national staff, appointed 24 new missionaries, and heard a report from the board's acting president on progress made since the resignation of William G. Tanner as president on June 15.

While the board was taking action on scheduled business, the seven-member search committee met privately to pray and discuss their response to the request to resign. No announcement was made during the

"open" business session of the actions taken during executive session.

After Wiginton resigned as chairman and Hutchinson was elected, the board went into a second executive session to hear the response of the search committee.

Wiginton said each of the committee members gave his or her testimony, and announced an individual decision to resign or continue. The committee decided they would not resign as a group, but would make individual statements to the board, he added.

All members of the committee except Winchester told the board they were resigning. They included Don Aderhold and Frank Wells of Atlanta, Lula Walker of Beaverton, Ore., Lawana McIver of Dallas, Troy Morrison of Montgomery, Ala., and Cotey.

Wiginton said he believed there is a possibility that some of the committee members who resigned may be asked to serve on the second committee to be appointed by the fire officers.

Wiginton said he had received a great deal of criticism from board members because of a statement he made in the announcement of their appointment, said that the committee was not chosen "on the basis of theology or politics in the denomination." Wiginton added in the announcement on June 19 that there was no attempt to "balance" political points of view on the committee.

"The reason those seven were selected," said Wiginton, "is because we wanted a team, who wanted harmony, we wanted experience — and brother, we had it on that (search) committee."

In the news conference after the meeting, Wiginton was asked if he felt the board actions had been a repudiation of his leadership.

"Yes," he said. "I've felt that for some time." He added that although he had been criticized for appointing a search committee dominated by "moderates," the decision was made by all five officers of the board in keeping with the bylaws which spell out the process for selection of a new president.

Hutchinson, the new chairman, said in an interview after the board meeting he did not know when the new committee would be appointed and announced.

"This was a tough day for all of us," he said, "but we've just got to trust God and his leadership and timing in all of this. God's timing is perfect; he never rushes; he is never late."

Hutchinson led the board members in a standing ovation in appreciation for Wiginton's leadership as chairman, and asked the board members to kneel in prayer asking God to "send a fresh sense of love" to Baptists for the board and for the denomination.



RIDGECREST, N.C. — State Bible drill winners participated in a demonstration drill recently at Ridgecrest Conference Center. From left are Stacey Baynham, First Church, North Augusta, S.C.; Debbie Dennis, First Church, Odessa, Texas; and Tiffany Earls, Yale Street Church, Cleveland, Miss. Winners of the Youth Speakers' Tournament from those states are Kim Truett, Pleasant Meadow Baptist Church, Loris, S.C.; Cheryl Segura, Coronado Baptist Church, El Paso, Texas; and Elizabeth Lee, Forest Church, Forest, Miss. Photo by Terri Lackey.

Names in the News

Timothy L. Shull, minister of music and youth at West Union Church, Carriere, was ordained to the ministry on July 27 at First Church, Plant City, Fla., where his father, Lonnie Shull, served as pastor. Shull begins his third year at New Orleans Seminary. A native Mississippian, Tim grew up in South Carolina and is married to the former Gloria Saxon of Charleston, S.C.

RIDGECREST, N.C. (BP) — Yun Yong, director of seamen's ministry for South Jersey and Greater Philadelphia Baptist associations, was honored by the Home Mission Board for his contribution to ministry among international seamen. Yong began a volunteer ministry among seamen in 1965 and later left his position as director of the department of medical arts at Temple University Medical School in Philadelphia to become a missionary associate in 1976. Yong has contributed "insights to the concept of networking seamen's ministry on a national plane and connecting these ministries to their families in home ports on a global plane and has demonstrated evangelistic zeal by using creative and ingenious methods of communicating the gospel," said Oscar

Romo, Home Mission Board language missions director, during the presentation at Home-Mission Week at Ridgecrest (N.C.) Baptist Conference Center.

Michael S. Yopp, from Memphis, Tenn., received the master of divinity degree July 25 at New Orleans Seminary. Yopp, pastor of Pleasant Hill Church, Richton, completed course work this summer and became a member of the 68th graduating class at the seminary.

JACKSON, Miss. (EP) — I. Newton Wilson Jr. has been named ninth president of Belhaven College. Wilson received his bachelor's degree from Belhaven in 1963, then attended Columbia Theological Seminary. He also holds an M.Div., MRE, and Ph.D. in counseling psychology. He served as dean at Montreat-Anderson College in North Carolina, and during the 1985-86 academic year rejoined Belhaven as director of church relations.

BILOXI, Miss. (EP) — Larry Hendon has been named first Full Gospel (non-denominational charismatic) chaplain to the U.S. air force. Hendon, 36, was assigned to Keesler Air Force Base in Biloxi. He previously pastored an independent charismatic church in Arkansas.

Mark Lowry, Mississippian, dies in Kentucky

Mark Lowry, 86, died July 22, at Gennie Stuart Medical Center in Hopkinsville, Ky. Services were July 24 at First Church, Hopkinsville and burial with full military honors in Henderson Cemetery.

Lowry was a graduate of Mississippi College, Southwestern Seminary, and New Orleans Seminary where he received the doctor of divinity degree.

He was born Jan. 16, 1900, at Sabougla, Miss. He held pastorates in Mississippi, Oklahoma, and Kentucky. In Mississippi he was pastor of Silver Creek and Wesson churches. While he was pastor at Wesson he taught Bible in Copiah-Lincoln Junior College.

He served as chaplain in the Italian campaign and for a special service beyond the call of duty he received the Meritorious Conduct Award. He received the rank of Lt. Colonel.

After returning from the army he continued as pastor at Wesson until he was called to Goss Church. He later served as pastor of Cedar Grove

Church.

In 1956 Lowry was elected to teach Bible and Foreign Languages at Bethel Baptist College in Hopkinsville. At the same time he served as pastor of Gracey Church at Hopkinsville. For several years he served as dean of the college and as acting president of Bethel College.

He is survived by his wife, Mrs. Olivia Hall Lowry; daughter, Mrs. Elwyn Reavis, Kaiser Stanlen, Germany; sons, Monte Lowry, Dallas, Tex.; David Lowry, Las Vegas, Nev.; Mark II, Bowling Green, Ky., and John Lowry, Hopkinsville, Ky.; sister, Mrs. Clifton R. Tate, Jackson and brother, Allen Lowry, Florence, Miss.; and seven grandchildren.

After his retirement in 1965 Lowry spent his time writing. Among the books he published were A Bundle of Yarn, The Hebrew Love Song, Hoping, Poems and Stories for Today, Lightning Flashes: Poems Memories, A Pulpit in the Street, A Novel, and The Temple of Divine Truth.

Moore succeeds Horton as LSU BSU director

John Moore became director of the Baptist Student Center at Louisiana State University July 1 after serving as BSU director at Louisiana College in Pineville for 10 years. He succeeded Frank Horton who recently retired as director of the LSU Baptist Student Center.

A native of Meridian, Moore received his education in Ruston, La. where he was graduated from Louisiana Tech University.

He received the master of divinity degree in religious education from the New Orleans Seminary in 1976.

Moore had served as youth director in Baptist churches in Winnsboro, Arcadia, and Ruston before becoming associate pastor at Parkview Church in Metairie and First Church, Summit, Miss.

Moore, is married to the former Sharon Lynne Penny. They are parents of two daughters and a son.

Lay renewal weekend planned

LOUISVILLE, Ky. — "Doing the Word" will be the theme of a Lay Renewal Weekend Oct. 16-18, sponsored by the Southern Seminary Foundation. The program events will be held at Louisville's Brown Hilton Hotel and on the campus of Southern Seminary.

Highlights of the weekend, which will begin with dinner on Thursday and conclude at noon Saturday, include Bible studies in James, led by Harold Songer, professor of New Testament, and a mini-concert by Cynthia Clawson, Christian concert artist.

Speakers will include William Hendricks, professor of theology and popular lecturer and author, and Kenneth Chafin, professor of preaching and author of Help! I'm a Layman and Is There a Family in the House? Seminar leaders include marriage and family counselors Lewis and Melissa McBurnie — who will discuss topics such as conflicts and stress, parenting, and building better marriages; and Jack and June McEwen, who will discuss simplifying one's lifestyle.

Cost for the three-day event is \$150 per couple, which includes conference registration and materials, two dinners, two lunches and refreshment breaks. For more information write: Lay Renewal Weekend, Southern Seminary Foundation, 2825 Lexington Road, Louisville, Ky. 40280, or call (800) 626-5525.

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Off the Record

A first-grade boy ran up to the playground monitor and said: "Teacher, did you see a little girl with a short skirt and makeup on? She's

been chasing me and bothering me, and won't leave me alone... and I can't find her anywhere."

SUNDAY SCHOOL LESSON COMMENTARIES

BIBLE BOOK

Zechariah stresses God's call for genuine worship

By Marjean Patterson
Zechariah 7:1-8:23

This portion of Zechariah begins with the coming of a delegation to the priests and prophets in Jerusalem. Though the temple was not completed, it was under construction and the delegation came to inquire concerning the continued keeping of a seventy-year-old tradition. From the time the temple had burned in 586 B.C., the people had followed instructions in II Kings 25:8-9 to observe a commemorative fast.

I. The value of fasting (7:1-6)

Now with the temple being re-built, they wanted advice about whether or not they should continue the fast. Zechariah takes advantage of the visitors' inquiry to teach about the limited benefits to be obtained from fasting and about the true essence of religion.

Through the prophet Zechariah, God's words

were like flying arrows, moving precisely toward targets which had asked to be pierced by their behavior.

Zechariah forcefully stressed the fact that there is no inherent value in either fasting or feasting.

II. God's demands (7:7-14)

Zechariah pointedly catalogued the demands of true religion in chapter 7:9-10. "Render true judgments — show kindness and mercy — do not oppress — do not devise evil against your brother in your heart."

The response of the people was simply to turn away from the prophet and to put their hands over their ears.

Then they were reminded of the ignoring of these demands in previous days which had led to their downfall.

The present generation was warned to take heed lest they lose their future because of their disobedience.

III. Promises for the future (8:1-23)

Zechariah conveys God's intentions for

Jerusalem in ten promises. First, there's the promise of God's great jealousy and watchcare toward his people. Then the Lord promises to return to Jerusalem and to dwell there. When this promise was fulfilled, Promise Three would become a tranquil scenario. Old people and little children would feel equally safe to play and rest in the city. Promise Four expresses the fact that God is not impressed with a task which man sees as difficult.

God promised to bring the exiles from the ends of the earth, along with the promise of the completion of the temple and the restoring of prosperity and dignity to Judah.

The seventh promise speaks of both promise and demand in Zechariah 8:14-17. God's demands, though severe, bring lasting happiness and well-being to his followers.

Promise Eight emphasizes the fact that the new age would be one of joy and celebration, not gloom. Therefore, the four traditional fasts which they'd been observing would be turned into seasons of joy and gladness (8:18-19).

The prophet winds down his list of promises for a bright future as he assures the Jews that Gentiles from all parts of the world would be drawn to God.

Israel was expected to live in such an exemplary relationship with the Lord that the nations would be drawn to her and would ask to participate in her religion. The Jews would become the source of hope for the Gentiles.

A poignant exclamation closes out chapter eight. "Let us go with you, for we have heard that God is with you." May God lead each of us to live in such a close relationship with our Heavenly Father that our non-Christian neighbors might look at us and say "... we have heard that God is with you."

Conclusion

Zechariah's message to us is to break with some of our old traditions and make a conscious effort to move closer to God.

Marjean Patterson is executive director, Mississippi WMU.

LIFE AND WORK

Human sexuality must consider total personality

By James W. Street

Genesis 2:21-25; I Corinthians 6:9-20

Too many Christians have an erroneous notion about human sexuality. Too many Christians have succumbed to the ideal that all

discussion of human sexuality is dirty talk. Please do not misconstrue my words for I agree with Menninger in his important work, *Whatever Became of Sin?*, when he wrote: "There is immorality; there is unethical behavior; there is wrongdoing." Certainly there is sin association with human sexuality.

But, there are many words from a biblical perspective that are positive and indicative of the goodness of God's gift of sexual drives. After all, we read, "God created man in his own image; male and female created he them." Apparently, we are created as God intends us to be and among the normal physical needs and

desires is the aspect of human sexuality. This bodily appetite is honorable, normal, God-given, and is to be satisfied according to God's design.

Christians today often get their information on important subjects from the wrong sources. We do not need to get our education from the locker rooms or the back seat of a car, or from the airport newsstand. We do need to understand what God said. He created sex and gave it to us for our good because it was his will to do so. At the same time God set boundaries around the use of this gift. He does not intend for it to be abused or misused.

Human sexuality, according to the biblical revelation, must take into consideration the totality of the human personality. Correctly enough, the Hebrews thought of man as a unified whole, physical body and spirit producing a "soul," which is best understood as a living, breathing entity. To exploit sex in isolation from the total personality is to violate this basic biblical understanding of personality.

That is why prostitution is wrong! That is

why homosexuality is wrong! These two are but two popular demonstrations of human sexuality without love, warmth, and dignity. Any kind of sinful sexual behavior, whether it be premarital, postmarital, or amarital, is not anything but the self-centered satisfaction of one's own animal instincts. On the other hand, human sexuality, when expressed in and related to the totality of the human personality, is the ultimate union of man and woman, a union designed by God himself, called marriage.

The Old Testament apprehended the idea that there was no double standard of morality. The biblical revelation insists that there is but one standard for human sexual expression: absolute purity, whether for men or women. The Bible assumes that areas of human sexuality are legitimate for discussion and counsel.

But what have we done? In too many cases we have tucked our tails and run! Many have taken the attitude that sex education should be avoided in the home, church, and in public

places of instruction. And the contrary forces are attacking as we retreat by being sure that sex education is being carried out. In the cheap novel, the theater, the pornographic magazine, locker rooms, videotapes, and in public restrooms it is being done!

When we learn again to let the scriptures speak with unique candor concerning the sanctity of marriage and human sexuality, much of the emphasis of degenerate human sexuality that faces us will be stemmed. Let the total biblical revelation speak to the total person on this and every aspect of the human condition.

Then America will no longer be referred to as a "sexual nuthouse" or as "the most sex-obsessed country in the world." Human sexuality cannot be totally permissive in any civilized community. As a matter of fact, sex is never what it was intended to be unless it has a purposive part of life. For the Christian, that is all too clear from our study of the Bible.

James W. Street is pastor, First, Cleveland.

UNIFORM

God honors Daniel, man of courageous conviction

By Robert E. Self

Daniel 1:3-5, 8-12, 15-17

Introduction:

According to the traditions of the rabbis, Daniel was of a royal family and was taken captive by the forces of Nebuchadnezzar in 605 B.C. The time of the writing of the book has been proposed as that of the Babylonian exile on the one hand while others have held to a much later date after the death of Alexander the Great. The more popular view holds to the Babylonian period. The

most important aspect of the book is not the date of the writing but the message of God through Daniel.

I. His trouble

Trouble began for Daniel when he went into captivity. He joined a group of people who were without a country. And, as a people in exile, the feeling of being alone in the land of another

people was intensified through the loss of basic freedoms and the lack of meaningful life and work.

A few years ago, I encountered a Russian born Jew who had come to Israel when that nation was re-established. He became more intimate in his conversation over a period of days, capping it with the statement that there were still times when he, though now free, felt he was a victim in a world that sometimes is insensitive to men without a country. "There are times," he said, "when I feel like a man without a homeland."

Few of us will ever know the feeling of emptiness that comes from being deprived of "liberty and the pursuit of happiness." Oftentimes, the challenge of meaning comes during the darkness of some period of trouble. It was so for Daniel.

II. His test

The test that came to Daniel came during a time of hurt. In verses 3-5, we learn that the king sent for Daniel and three other young men who seemed to possess exceptional qualities.

He instructed Ashpenaz to feed them the king's food and to give them his wine to drink. In addition, they were to be educated in the literature and thought of the Babylonians.

Our immediate response to Daniel's situation is that he and his friends would fare far better than their countrymen. While they struggled for adequate food, Daniel would eat well.

The problem rests in the fact that for Daniel to eat the food and drink the wine of the king, he would have to reject God's specific instructions. The king's food had not been prepared under the regulations that God had given his people. It would amount to a rejection of God and an acceptance of pagan ideas. It became a question of convictions and obedience. The test of Daniel's faith became a large test.

III. God's truth

Daniel determined to be loyal to God and sought a way to do so. He was able to secure vegetables and water on which to survive. Not only did they survive, they flourished. They were fatter and had a better appearance than the other young men. God always blesses faithfulness.

You and I may not often be challenged to a denial of our faith in such a clear cut manner. We are tempted, however, and we must always be careful to identify the sources of temptation.

Secularism tests our faith often. We are challenged to give up our old notions about alcohol and drugs. The familiarity of our times with secularism attempts a wedding with our faith that will not work. It would have told Daniel to eat the food and drink the wine, but faith said no.

Sex outside of God's plan tests our faith. We live in a world that is increasingly promiscuous and immoral. The "feel good-do it" mentality has broken a million hearts and wrecked untold homes. Daniel's faith would have said no to the test of immorality.

Satisfaction with things as they are, with doing what my friend does tests our faith. We so often measure our lives by what our friends are doing. The creed of the world would become the standard of faith if we yield. We must be men of convictions.

Self is pastor, 1st, Brookhaven.

Baptist Record

More worldly temptations demand stronger parenting

RIDGECREST, N.C. (BP) — Being a parent in today's world is not easy, a Southern Baptist counselor acknowledged.

Society hands children of 10 a plate of maturity before they have even finished the first course of childhood. When most young people should be deciding which pair of tennis shoes to wear, some instead are deciding which brand of cigarettes to smoke.

"Christian parents are struggling with issues and how to impart a strong sense of values," said Dean Clifford, an elementary school guidance counselor from Winston-Salem, N.C.

"The world offers children so many choices," said Clifford, leader of a parenting course at Church Training Leadership Conference sponsored by the church training department of the Southern Baptist Sunday School Board at Ridgecrest (N.C.) Baptist Conference Center.

Christian parents can prevent their children from being exposed to so much decadence by monitoring which television shows they may watch, as well as which books they may read, Clifford said, stressing, "Without being book burners, parents must study the literature that is available to their

children."

Parents also must face the modern-day problem of substance abuse among their children, she added. It is not at all uncommon to find grade school-aged children addicted to cigarettes, she said. Nor is it rare to find junior high and high school students using alcohol and drugs.

"And we must deal with the fact that what we knew about sex when we were in high school, is nothing compared to what kids know today," Clifford said. "It's not rare to see fourth-, fifth- or sixth-graders who are not only knowledgeable about sex, but who are also active."

Gary Hauk, supervisor of the family enrichment of the Sunday School Board's family ministry department, agreed. "Statistics show that about 125,000 junior high students will get pregnant this year," Hauk said.

The family ministry department trained church, state and associational leaders during the church training sessions to teach a new parenting course.

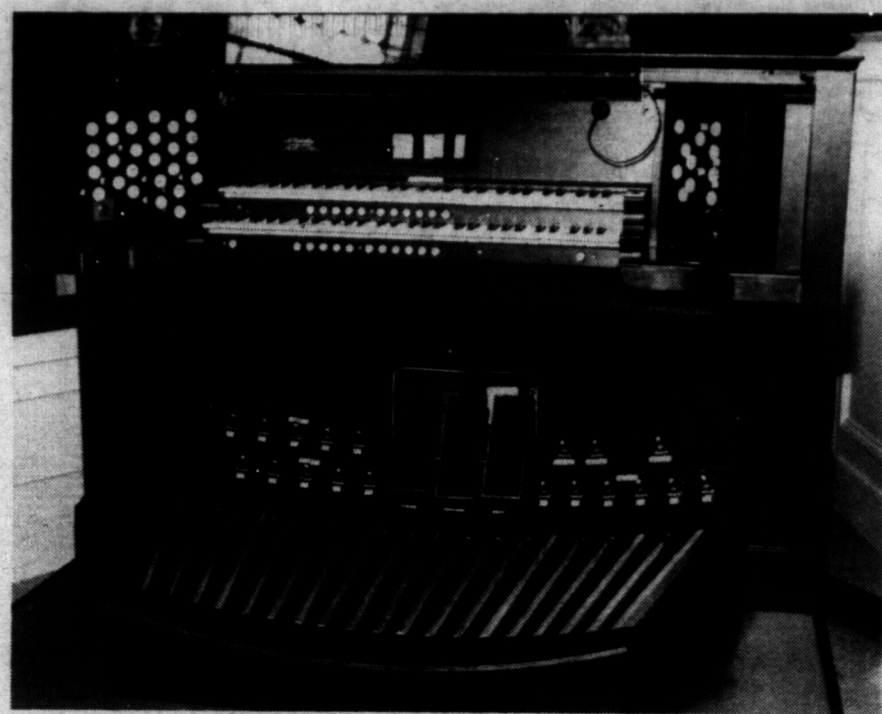
Parenting by Grace, a course designed to help parents integrate Christian ideals into their parenting techniques, will be released to churches in October. During the National Parent Enrichment Leadership Training Workshop, family ministry leaders spent an entire week at Glorieta (N.M.) and Ridgecrest (N.C.) Baptist Conference Centers training 180 Christians to teach the course, Hauk said.

Meanwhile, Clifford insisted instilling Christian values in children must begin at birth. "If a child feels love and security, good self-esteem is usually the result," she said. "With a good self-concept, children are usually less vulnerable to all that worldly stuff."

She said encouraging "God-given talents and abilities" in children is also a way of building self-esteem. But giving children the attention they require can pose a problem to parents.

"Parents today are just so overextended with their time," she said. "Sixty percent of all mothers work, and with both parents working, there is little energy for the children."

"Slow down. Spend time with your spouse, your children and yourself," she said. "The best thing parents can do for their children is to have a loving relationship with their spouse."



First, Winona, dedicates \$100,000 Moller organ

First Church, Winona, dedicated its new \$100,000 organ Sunday afternoon, Aug. 3. The 15-rank instrument was debt free when the service was held, starting at 3 p.m.

The program included a recital by William E. Gray Jr., designer of the instrument. Gray is employed by M. P. Moller Organ Company of Hagerstown, Md. as designer and sales representative. He performed on an instrument with two keyboards and pedals and 989 pipes, the largest being 16 feet tall.

Gray, a native of Waynesboro, has bachelor and master's degrees in music from Louisiana State University and has studied with Ernest White in New York City. He taught organ and

church music for nine years at the University of Tennessee.

A special organ fund was created under the leadership of the late David Pratt, pastor of First Church, Winona. Donations over several years have paid for the instrument.

The organ committee, which became active a year ago as the church neared its fiscal goals, secured the services of Billy Trotter, assistant professor of music at Mississippi College, to draw up specifications. Those on the committee are Betty Blakely, Patsy Boone, Dorothy Grey Box, Reba Sue Carwile, Jerry Ellis, Charles Hull, John Perry Sr., and May Whatley. Jerry Mixon is pastor; Kenny Hodges is minister of music.

Johnnie Armstrong of Blue Mountain

Girls camp director adds to Crestridge history

By Terri Lackey

RIDGECREST, N.C. (BP) — The Korean War recently had ended. Sen. Joe McCarthy was making headlines. And Rosa Parks' refusal to give her seat to a white man on a bus in Montgomery, Ala., helped spark a reformation of the nation's civil rights laws.

History was in the making, and to

an isolated group of girls at a Christian girls' camp near Ridgecrest, N.C., Johnnie Armstrong was to become part of that history.

It was 1955, and the Southern Baptist Sunday School Board had just opened Camp Crestridge for girls. Nestled in the rolling mountains the camp was founded on a portion of the 1,900 acres which made up Southern

Baptist Assembly, now known as Ridgecrest Baptist Conference Center.

Armstrong, a recent graduate of Blue Mountain Baptist College in Blue Mountain, Miss., had just accepted a summer position at the camp as land sports director. Little did she know when she walked on the rustic grounds of Camp Crestridge 32 years ago that she would be back every summer thereafter.

The camp director with the distinguished head of salt-and-pepper hair, yet blue-jeans-and-tennis-shoes accessibility says her philosophy is simple — "I'll be here as long as the Lord wants me to be here."

Armstrong has become a staple of Camp Crestridge. She wittily acknowledges she even outdates some of the buildings.

Slender and spunky, Armstrong, camp director for the past eight years, has found in Crestridge a second home. Her first home is Blue Mountain, where she is chairman of the department of health and physical education and athletic director at the college she attended as a young woman.

Armstrong's life is a creative blend of two similar careers, and she says she is proud of both. But she notes she

especially is proud of the atmosphere of love Camp Crestridge offers to girls whose lives are sometimes lacking in that area.

"Crestridge has something no other camp has," she explains. "I think we offer here the love of God. Even the kids who have been really rebellious leave here feeling good."

Crestridge offers much more than just a Christian atmosphere. The girls can choose among such activities as horseback riding, backpacking, camping, drama, basketball, archery, water sports, music, and crafts. But chapel services and regular worship times serve as the backbone of the camp's ministry, she says.

"There's always a need for a place like this," Armstrong insists. "We try to teach practical Christianity here. But we want our girls to grow mentally, socially, physically and spiritually."

Armstrong acknowledges she is a workaholic, working with a staff of 54 from sunup to sundown. Her one day off a week during the summer is spent on the golf course.

Armstrong says time has not permitted her to marry: "I'm afraid there has not been time. 'It almost happened once, but it just didn't work out.'"

And although Armstrong has no children of her own, that does not stop her from claiming a large family.

"I have thousands of kids all over the world," she beams.



RIDGECREST, N.C. — Johnnie Armstrong, director of Camp Crestridge, speaks to a group of campers gathered at the outside worship area. BP photo by Terri Lackey.

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